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Indeed, the verse is as applicable to all the controverted points, as well as to the one just given from St. Matthew; but the potent deciders—common sense and disinterest-ought to be allowed to put an end to the quarrel.

Infallibility of the Church is also provedand irrefragably—from the holy Apostle Paul's first Epistle to Timothy, third chapter and fifteenth verse, here he terms this unerring guide-" The Church of the living God, the pillar and the ground of truth;" and, in his Epistle to the Ephesians, he describes the tender concern of Christ for His divine spouse-"That tender concern of Christ for His divine spouse—"That he might present her to himself without spot, or wrinkle, or any such thing." What, Mr. Editor, can be more secure from falling into error than the very pillar of truth? What more pure and inviolate in faith than the "glorious Church" of Jesus Christ our Lord, which He has presented to Himself without wrinkle and without stain?

Again, Protestants, by denying the infallibility of the Church, leave the Holy Book without a single witness to say that it was divinely written. We believe the Scriptures, because they contain the pure word of God, and were written by divine inspiration. But, setting aside the authority of the Church, men cannot have a certain knowledge that all the books of Scripture were written in that manner. St. Augustine positively declared to the Manichees that he would not believe the Gospels themselves, unless the authority of the Church induced him to it. Now, I ask your readers, of what use would that authority be, upon which St. Augustine so confidently relied, unless it was infallible? Indeed, it would be utterly worthless.

That holy doctor advances nothing but what is evident to common sense; for no book is Scripture, because it says it is so; otherwise the Alcoran might be such. Much less is any book Scripture, because it is written in an humble, grave, serious, or majestic style; for although this dress becomes the word of God, yet it no more makes it to be so than purple makes a king, or gives him a title to the crown. Neither is a book Scripture because it contains nothing but what is true; for all true relations of things are not Scripture. How, then, is it possible for mankind to have, without a miracle, a certain assurance that such and such books (written near two thousand years ago) are Scripture, if the Church, by which they are recommended as books written by divine inspiration, be fallible?
"This is the Holy Church, the one Church, the true

Church, the Catholic Church, which combats all here-She may fight, but she cannot be overcome. All heresies have gone out from her like useless branches lopped off from the vine, but she remains in her root, in her vine, in her charity. The gates of hell shall not overcome her."—St. Augustine. I will conclude with this quotation, which, I am bold to assert, is worth all the arguments you could advance on the other side.

I remain, Sir, your humble servant

WILLIAM ROURKE.

1st March, 1855.

P.S.—I will, with your permission, accede to the request of your correspondent "A," in my next letter.—

When first Mr. Rourke favoured us with his communications, we did not think it strange that his first letter should contain a number of arguments and texts of Scripture which had been amply discussed in our pages previously; we looked upon him then as a new reader of our paper; and, for the benefit of our other new subscribers, we entered again into a full discussion of all that Mr. Rourke had to bring forward; but when he brings forward over again the same texts and arguments to which we have already replied, and that without taking the least notice of what we said, we think we have some reason to ask, how often we are expected to slay the slain? We do not see how any controversy can be brought to a conclusion unless each of the disputants condescend to take some little notice of the arguments of his opponent. We beg Mr. Rourke to refer to our answer to his very first letter (vol. ii. 121), which contained a very full examination of every text he now brings forward. Unless he can state that the interpretations we there give are erroneous, he has no right to present us with his refuted arguments.

On the present occasion we are spared the necessity

of proving that Mr. Rourke has failed in his attempt to establish the infallibility of the Church by Scripture proof, since the second part of his letter is a refutation of the first. The second part of this letter is an attempt to show that we have no ground on which to rest the authority of Scripture except the infallibility of the Church. Now, how can any one prove the infallibility Now, how can any one prove the infallibility of the Church by Scripture proofs, if we must first believe the infallibility of the Church before we can have any certainty as to the authority of Scripture? We have, therefore, earnestly to request, that Mr. Rourke will tell us plainly, in his next letter, which line of argument he means to follow. Let him take his choice which he will prove, the infallibility of the Church by Scripture or the authority of Scripture by the infallibility of the Church. But he cannot do both; if he chooses to prove Scripture by the Church, we beg he will tell us where he finds the Church, and how he

knows it to be infallible; and if he chooses to prove the infallibility of the Church by Scripture, we ask how he can consistently maintain, that before we have found the Church we can ascertain what is Scripture, and what is the meaning of it? We shall look anxiously to Mr. Rourke's answer to this question?

# THE LIVING ROSARY.

TO THE EDITOR OF THE CATHOLIC LAYMAN, SIR—In the tract called the "Living Rosary," published by James Duffy, 10, Wellington-quay, Dublin, 1846, he states, that it commenced in the city of Lyons, in the year 1826, and that "his holiness, Gregory XVI. was graciously pleased to give it his solemn sanction and approbation, and issue a brief in confirmation of it."

The publisher gives the brief in extense, in which the Holy Father "grants to all the faithful in Christ, of both who are enrolled amongst the servants of the Virgin, according to the practice of the devotion which they call the living rosary, a plenary indulgence." And then the Pope adds-" But endeavouring on this, that the minds of all may be influenced with a more intense desire of respect, love, and devotion towards the Virgin Mary, and, whilst we, therefore, seek to furnish incentives to those even who are already running on, by proposing a most abundant reward of indulgences, we, at the same time, most earnestly urge this, that all diligently discharging also the other duties of religion, charity, and the virtues, and their morals being made conformable to the rules of Christian profession, they would present themselves more dear to the most holy mother, who promises that they shall possess eternal life, who shall have endeavoured to make her honoured."

May I beg to call the attention of your Roman Catholic correspondents to the last clause above. Perhaps some of them would, through the LAYMAN, kindly inform your readers, at what time did the most holy mother make the

above promise? and to whom did she first reveal it?

It would also be desirable to know, has the power of promising eternal life, which the Pope ascribes to the Virgin, been made a dogma of faith? if so, by what councils, and when? I am, Sir, faithfully yours, W. M.

## WHAT IS A GHOST?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

YOUR HONOB—I once wrote a letter that you printed,\* and I'm going to write another, for I'm puzzled entirely with a story I read in the last CATHOLIC LAYMAN. Your honor took it out of a book written by one of the saints, but I can't neither call his name nor spell it. I can spell any of the blessed apostles, thank God; but it's a poor thing that I can neither call nor spell the saints; for how will I pray to them if I can't spell their names? But sure your honor will know the man I mean, and that will do. [It must be St. Alphonsus Liguori—see our last number, p. 29.—Editor.] Well, your honor, I'm bothered a good deal with ghosts, for I've got a farm now, and there's an old church-yard at the back of the byre, and when the girls goes out to milk there's all kinds of work, and when the boys goes to mind the cattle at night it's as bad; and whatever the boys and girls does, there's still a ghost in the church-yard to lay the blame on. Well, your honor, it wouldn't do at all, for the business wasn't done, with their tricks; so I set about thinking, and, says I, the ghosts isn't it; for them that's buried, says I, their bodies is in under the ground, and their souls is either in purgatory-if there be such a place—or else their souls is either in heaven or hell, and then how can the dead people be askerreting about the church-yard of a night, says I; so I'll have no more of it, says I, but I'll see the business done in byre and barn. Well, with sticking to that I got things mighty quiet, and there was no more bother with the ghosts. But, now, if the saint's story is true, I am wrong entirely, and I'm in dread the ghosts will be as bad as ever; for, your honor sees, what done the job was this—that their bodies was under the earth, and was this—that their bodies was under the earth, and their souls was in their own proper places, wherever that be; so the dead people couldn't be there, stopping the business; for, look at the saint's story about them two young reprobates that went to the bad house; and one of them goes home to bed; then the other comes to him, and what does he say? Why, he says, "my body is lying dead in the street," says he, "and my soul is away in hell," says he; "and here I am myself," says he. Now, your honor, who was he, or what was he at all? He wasn't his body, for that was in the street; he wasn't his soul, for that was in hell; and is there anything else in a man for that was in hell; and is there anything else in a man to make himself? so who was he at all? Now, your honor, I'm thinking may be he was about as humbugging a ghost as them that the boys and girls makes in the church-yard, just to cover their own tricks; and I don't want your honor to be setting up the boys and girls again with their ghosts, and telling them the saints is for it, when I go through the church-yard myself every night of my life, and never seen anything in it worse than myself. So I hope your honor will consider it, and tell how he couldn't be there, when his body wasn't in it, nor his soul neither, by his own story.

Your humble servant to command,

PAT MURRAY, of Westmeath.

\* CATHOLIC LAYMAN, October, 1802,

We think there is much sense in our correspondent's ideas about ghosts. A man is composed of two parts—one is his body, the other his soul or spirit. The word ideas about ghosts. "ghost" means nothing else but the soul or spirit of a man. It is all nonsense to talk about a man's "ghost" being where his body is not, and where his soul is not. But our correspondent need not be uneasy about the story we told out of the "Glories of Mary," by Alphonsus Liguori, for in the first page of Liguori's book we sus Liguon, ...
find the following:--"PROTESTATION.

"In obedience to the decrees of (Pope) Urban VIII., I protest that of the miraculous deeds and gifts ascribed in this work to certain servants of God, and not already approved by the Holy See, I claim no other belief than what is ordinarily given to history resting on mere human authority.

Now, if the writer of the book himself finds reason to protest that he does not think his own stories any more entitled to belief than the stories of ghosts which our friend Pat Murray has heard on the mere human authority of his boys and girls, we do not see why any one else should put any more faith in them. It does seem strange that "saints" who may have the Word of God, that cannot lie, should chose rather to support their moral lessons with lying stories, which they themselves do not firmly believe; but since such is the case, our friend Pat Murray will do well to disregard such stories, and follow his own sensible plan of making the boys and girls do their business, and never allowing them to see anything worse than themselves, Let him stick to that and he won't be far out.

#### NOTES AND QUERIES.

#### TO THE EDITOR OF THE CATHOLIC LAYMAN

SIR—Can you, or any of your correspondents, inform me—1st, When the Church of Rome first omitted God's commandmentagainst image worship, from the Decalogue? and 2nd, When the Bishop of Rome first claimed universal obedience as Jesus Christ's Vicar, as being necessary to

G. F.

There is some little difficulty in replying to the first of our correspondent's questions, owing to the form in which it is put. The Church of Rome only holds herself responsible for those formularies which she has expressly authorized; and our correspondent will find the Second Com-mandment given in full in the Catechism of the Council of Trent. Nevertheless, it is certainly true that this com-mandment is omitted from a great number of the popular Roman Catholic Catechisms which are in common use, both in this and other countries. We do not know at what particular time this omission began to be practised, as most of the works to which we refer are of a very ephemeral kind, and are frequently varied from time to time.

We believe that the first Bishop of Rome who claimed universal obedience to himself, as being necessary to salvation, was Boniface VIII., who occupied the Papal chair at the end of the 13th century. An extract from his famous Bull, entitled "Unam Sanctam," in which this claim is made, will be found by our correspondent in the CATHOLIC LAYMAN for March of the present year (p.

30).

Perhaps some of our other correspondents may be able to afford "G. F." fuller information on the points to which his letter refers.

## FARMING OPERATIONS FOR APRIL. [From the Irish Farmers' Gazette.]

April Wheat may be sown about the 10th of the month. It appears from the discussion lately in the GAZETTE, that this species does not do so well when sown much that this species does not do so well with much some that if sown any time about the middle of the month it is a most profitable crop, yielding well and fetching a fair price, and that it is a most excellent crop to sow small seeds with.

Potato planting should be proceeded with and finished without delay, as much sprouting reduces the strength of the set considerably; in fact, the potato should be planted before the eves shoot out at all.

Oats.—Sowing should now be finished without delay, on poor, cold soils; or if late sown, an increase in the quantity of seed is desirable, in order to prevent the rings.

and uneven ripening.

Parsnips may still be sown; but, as it is getting late, we ould recommend germinating as directed last month which a good crop may be secured, even if soom in the last week of the month.

Carrots may be sown up to the middle of the month,

but we would recommend germinating the seed also.

Peas and Beans, of early varieties, may still be sewn.

Steep the seed in water for twenty-four hours, then sewn and cover up lightly. See directions for the two further.

Spring Vetches .- Sow another breadth, mixed with oats.

Fallows, where still practised, should now get a good harrowing or grubbing, and be again ploughed up.

Paring and Burning should be proceeded with vigor-

ously, as weather serves.